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STRI-DHARMA

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Council Entry and Indian Propaganda in England.

(BY SRI BRIGLAL NEHRU.)

I have noticed that recently a number of Congress men and women are attaching importance to influencing English public opinion with regard to Indian problems. Important members of the Congress Parliamentary Board have declared that the chief object of their entry into the Councils is to show to the world (the most important part of which I believe is England) that the Congress is not dead but on the contrary sufficiently alive to be able to take the country's battle into the enemie's camp. In one of the manifestoes issued from Delhi by the leaders of the Pro-Council-entry party called the Swaraj party, before its recognition by the Congress, foreign propaganda was stated to be one of the items in its programme.

This shows that a radical change has come over the minds of some of the Congress people whose faith in cultivating British opinion and creating an impression on Britain has once more revived. It is all the more striking because under Mahatma Gandhi's guidance the Congress had definitely adopted the view that all propaganda in England should be stopped.

My experience of the effect of Indian propaganda in England has been very disappointing and as a result of that experience I have come to the conclusion that it is wrong to determine on any course of action solely or even chiefly on the ground that "it will have a good effect in England."

Ever since the journal "India" which was supposed to be the official organ of the Congress ceased publication in London, no organised and well financed efforts have been made on behalf of any political party in India to represent Indian opinion or Indian conditions to the English public. But although no such efforts have been made officially by any political body, several Indian residents of England have taken it on themselves to do propaganda work in England on behalf of India. Many, including several students, are doing it individually by undertaking lecturing tours, attending meetings and helping organisations working for the Indian cause.

Of such organisations the two that have done most solid work are the "India League" and the "Friends of India." Both of these bodies are supposed to consist of English sympathisers with the Indian cause, but their existence depends to a very great extent on the work and untiring devotion of the Indians who are working with them. I have some experience of the work they do, for I was closely associated with one of them during my stay in England. Under the auspices of the India League I myself helped in organising public meetings and women's conferences which were attended by large numbers of representative delegates numbering 150 or more at a time. We were given the moral support of most of the labour organisations, many of the anti-war and pacific groups, advanced women's organisations, Quaker and Theosophist groups. Prominent people of international fame like Bertrand Russel, Harold Laski, Fenner Brockway, Lawrence Housemen, Sylvia Pankhurst, Pathick Lawrence, and others of the same caliber spoke from our platform and took part in our proceedings. But even with such a bright galaxy of supporters, we were conscious of the fact that we did not make much headway. We found that:—

1. Our audience was mainly composed of a small group of intellectuals who came to our meetings again and again;

2. It was difficult to interest a sufficiently large number of people even to the extent of imparting information to them on Indian affairs. The news bulleteins which we issued were subscribed for by very few people, although we strictly maintained it as a news bulletein only. In like manner the India Review, the organ of the League, though under very able Editorship was read by very few people. Our efforts with regard to

rousing the interest and sympathy of conservative and even of many liberals completely failed;

3. Barring a few exceptions we failed to carry with us even our sympathisers to the extent of fully supporting the cause of Indian freedom.

4. Whatever sympathy and support we managed to get from our limited circle of friends, was ineffective. Those people who sympathised with us fully and freely carried no weight with the Government and we found it impossible to mobilize public opinion in our favour to such an extent as to make it effective.

5. Lastly we found that we could not compete with the powerful Churchill and Imperialist groups, response to whose call was incomparably greater than to ours. I can never forget the sight of a crowded meeting held at Albert Hall under the auspices of the Empire League which was addressed by Churchill. With one trumpet call he collected around him thousands of British men and women who all seemed to be thoroughly convinced of the soundness and justice of his cause. My ears are still ringing with the forceful "No" with which these thousands of British men and women answered his question "Are you prepared to let India go"? We could never dream of ever evoking the same sympathy for our cause.

Because of the above experiences I feel convinced that our salvation depends on our own-selves, on the work that we do amongst our own masses, and the consolidation we bring about amongst our own discordant elements.

I also think, that the proposal to take a deputation of the Nationalist Hindus to England for the purpose of getting the Communal Award changed, or for any other purpose, will result in utter failure. No amount of reasoning argument or pleading can have any effect. The argument that we should not let our cause go by default, is an exploded argument We can add nothing more to the information of those who are in authority. They already know more than we imagine. Whatever policy and course of action they have adopted, they have done so with full knowledge of every detail of the conditions obtaining in India.

Neither can we enlighten public opinion on a large scale for the majority of people are not interested in Indian affairs, and more, are not prepared to learn about them from us. Those of them who are interested have their own sources of information and prefer them to ours which they look upon as interested and hence coloured. It is utterly impossible to make those see, who will not see.

If a lac of men and women who filled the jails on the call of the Congress, if the financial loss suffered by the Government of India as a result of the Congress boycott of British goods and of the picketting of liquor shops was not sufficient proof to convince the British people that the National Congress in India was all powerful, how can a partial or even a complete capture of the Legislature by Congress men convince them of its power. If at the height of the movement in the year 1931, at the 2nd Round Table Conference, Mahatma Gandhi had to assert repeatedly without carrying any conviction that he and the Congress represented 80% of the people of India, how can a few members in the Legislative Assembly bring that conviction home to the British people.

I, therefore, think that whatever other reasons there might exist for the entry of Congressmen into the Councils, the often repeated argument of demonstrating its strength to the world carries no weight.

HAS THE SARADA ACT FAILED?

BY

K. V. SESHA AIYANGAR.

It is becoming quite a fashion for public men and legislators to remark that the Sarda Act has failed. Curiously enough the statement is made both by the opponents and by the supporters of the Act. But they speak from opposite points of view. The opponents of the Act want to emphasise the impracticability of its enforcement and the dangers that would ensue from a determined enforcement of the Act on a large scale. Their whole object is to point out that the country is not merely not behind the Act but is actively hostile to it, that it is resolved to take no notice of it in the celebration of marriages, and that if it comes to a question of being hauled up before a Criminal Court people are quite willing to pay the penalty. They are anxious to make out that the legislation is one for which the people are wholly unprepared and on a matter which society considers outside legislative interference and within the exclusive boundary of private belief and conduct. Some of them are prepared to go further and say that it is not even competent for the legislature to enact such a measure, that the Act is *ultra vires*, and that resistance to it is justified.

The supporters of the Act have a different object. They look upon the Act as one of the most beneficent pieces of legislation in recent times and one which can vitally transform the health and happiness of Indian Society. They are grieved at the indifference of the guardians of the law to its observance. They consider that drastic punishments in some cases would have had a wholesome and different effect. Their complaint is that the Government is weakly yielding to the protests and agitations of a vociferous and obstinate minority who persist in their agitation against it, more from a sense of prestige than from conviction, and that a more determined attitude on the part of the Government would silence all opposition. Some of them are inclined to accuse the Government of trying to placate the opponents to the Act by not enforcing it, so as to bargain for their political support. A few go even further and suggest that the Act should be amended by invalidating marriages celebrated within the prohibited ages, and argue that if that is done society will implicitly follow the Act.

Whatever the merits of these rival contentions, it is difficult to accept the statement that the Sarda Act has failed. Wherein has it failed? It is undoubtedly true that the unfortunate postponement of the coming into force of the Act gave a chance to some of its opponents practically to create a panic in some sections of society and goad a number of people into marrying children of surprisingly tender years. It is also true that after the enforcement of the Act there have been marriages which are technically a violation of the Act and which have not been punished. It is also very occasionally the case that the contracting families to a marriage while contemplating the possibility of a prosecution, and while performing the marriage with hesitation, occasionally make bold to provide for such fine as may be imposed on conviction as part of the marriage expenses. As against this however there is the equally undoubted fact that all classes of society look upon the Act as part of the law of the land

requiring to be obeyed. They understand that if they violate it they do so at their peril. It is difficult to over-estimate the moral effect of this attitude. All objections notwithstanding, the fact that it is the law does have a tremendous moral pull and even though it may not ensure absolute conformity with the requirements of the age limit it helps at least to bring the age of marriage considerably nearer the limit fixed in the Act than it would have been otherwise. Where the Act is technically violated the violation takes place with great hesitation and with a perpetually haunting fear of an impending prosecution. Numbers of people fearing the operation of the Act go outside British India to celebrate child marriages. The silent but steady pressure exerted by the Act in helping to raise the age of marriage is shown by the freedom and publicity with which even orthodox families who were not able to procure eligible bridegrooms in time, celebrate marriages beyond the age fixed in the Act, and by the tendency on the part of many families to give the age of the girl that is being married as nearly fourteen years, even though there may be a substantial margin between the real age and that announced to the public. Though such conduct may not be a fulfilment of the purpose of the Act in all its implications, it is an acknowledgment of its validity and a proof that its sanctions are feared. There is no doubt that the Act has revolutionised the ideas of society on the age of marriage, that it has prevented many child marriages, and that it has effectively raised the age of marriage throughout the country.

To interpret the inadequate enforcement of the Act as its failure is to ignore the condition of the country during the last few years. The Government of the conntry, whose duty it is to see that the laws of the land are obeyed, was faced with an agitation which glorified the defiance of all laws, and threatened the very basis of law and order. Such a situation cannot but have an adverse reaction on the enforcement of a measure which rightly or wrongly was held out to the public as an obnoxious piece of legislation. Again, the so called reformers who included a large number of politically minded persons had other pre-occupations and were not in a position to furnish that co-operation by public propaganda and education which is essential for the effective fulfilment of the object of a measure like this. Further, the machinery for the enforcement of the Act necessitates an active and vigilant public opinion continuously functioning on the observance of the Act and ready to play the rather unenviable role of a private prosecutor for doing an act sanctified by ancient practice. It is not surprising that it has not been easy to get such prosecutors in large numbers. Nor are the conditions which those prosecutors have to satisfy conducive to their appearance in large numbers. The result has been that only the extreme section of the champions of the Act were available to set its machinery in motion. In spite of these discouraging features the operation of the Act has been real. In many cases where the violation was a gross one the Police have not hesitated to prosecute nor have the Magistracy shrunk from imposing a fine. Latterly and largely through the influence of Women's organisations, Sarda Act Vigilance Committees have been formed which have to some extent taken upon themselves to assist the Government in the enforcement of the Act. Above all the consciousness of society has definitely moved in the direction of the Act. Both public men and legislators have stood by the Act where its propriety and usefulness were challenged. The few persons who have continued to attack it have been more anxious to claim exemptions in specific cases than to attempt a repeal of the Act.

If we view the situation in all its aspects there is more reason for encouragement than despair. Time is on the side of the Act. The public opinion of the youth of the country is on its side. Time is needed for enabling the supporters of the Act to organise for its observance and to enable those who fear all sorts of social troubles leading to the dissolution of society to flow from the enforcement of the Act, to realise the baselessness of their fears. In a matter like this involving the social usage of millions of people it cannot be a cause for despair if the change is not achieved overnight. If we take into account the extent of the country, the magnitude and variety of the population, and their traditional attitude on the question of age of marriage, the result so far achieved cannot be said to be disappointing.

It might perhaps have been better if in the Act a lower age limit, more generally acceptable, had been fixed and a heavier penalty imposed. It might have been better still if on the basis of an unobjectionable age limit all marriages below that age had been declared invalid. Such procedure would have averted the present situation though it might have necessitated future legislation enhancing the age of marriage. It would have introduced the reform in stages, a course for which much can be said in the peculiar conditions of India. But the extreme position of "hands off the age of marriage" taken up on one side was not conducive to any compromise. The result has been that the Act was enacted as it emerged out of the recommendations of the Age of Consent Committee. However, there can be no thought of going back upon it now. This is not the first occasion in the legislative history of British India in which legislation has been enacted which was not acceptable to some section of the people but which the legislature decided to be in the interests of public welfare. Nor is it the first occasion when measures have been prescribed for the conduct of the public which assume a transformation in their civic and social habits. The Municipal and Health Laws of the country abound in regulations which even after several decades of their enactment have not come within the sphere of social observance. If only some of these well conceived laws had been obeyed or adequately enforced, our towns ought to be patterns of civic cleanliness instead of the ugly sights they present to us to-day.

It may be true that legislation and public opinion have to keep pace with each other. But that pace need not be that of the slowest social group. There is much to be said for the view that it ought to be that of the most advanced in a country like India. Legislative lead is not an unknown phenomenon in the West and it is almost a necessity in India.

(Bharata Dharma)

AN IDEAL MOTHER.

By Swami Jagadiswara Nanda.

Very little is known outside Bengal of Saradamani Devi, Sahadharmini of Ramakrishna Mission Paramhansa, next to whom she exerted most profound moral influence in the great religious Brotherhood named after her blessed husband. Many a sick soul and bleeding heart found in her an ideal mother, ever-ready to lend a helping hand in their distress and dejection with her affection and blessing. She relieved the worries and solicitudes of many pilgrims of life and kindled light of peace and bliss in many weary minds in this 'Vale of tears.'

Born of poor but exceptionally pure and spiritual Brahmin parents in a distant hamlet of Bengal, she was wedded at the early age of six to four and twenty year old youth. Gadadhara, the family-name of Paramhansu Deva, then God-intoxicated in the temple-garden of Dakhsineswara on the banks of fhe Ganges near Calcutta. At home she picked up as a girl rudiments of three R's and learnt to read the Ramayan, the Mahabharat and other Hindu scriptures from her parents. Although she was not educated in the accepted sense of the term she was trained in the ideals of Hindu womanhood in the school of the spirit. Even from her girlhood she was frank, modest, simple, truthful and good natured. After marriage she was totally forgotten by her husband for about a decade and had to spend long years under the parental roof. When Ramakrishna returned from the temple to his native villages, she also went there to see him for the first time after the marriage. She was then overjoyed to see her husband and felt happy in his company. The spiritual fervour of Ramakrishna's life overwhelmed her and the religious consciousness dawned on her. From that time she went on silently with spiritual practices and made remarkable progress everyday.

She used to say of this meeting with her husband thus:—"I felt as if an overflowing bliss was placed in my heart. It is impossible to describe that calm and placid state of perpetual joy." Soon after this Ramakrishna returned to Dakhsineswara and plunged himself again in his Sadhanas heart and soul for about half a decade and forgot his wife. Saradamani heard this time all sorts of rumours against her husband, that he had gone mad and wandered about nude crying day and night " mother, oh Divine mother, where are you; " and soon, moved by this and determined to know the real fact she travelled with her father on foot to Dakhsineswara from her birth-place—a distance of about 80 miles, and arrived after a troublesome and tedious journey on a full-moon day in the month of Falgun, an auspicious day when many go on pilgrimage for a dip in the sacred waters of the Ganges.

The Hindus believe that the husband is the lifes' guide and guru of the wife. Ramakrishna keenly conscious of this fact bade her remain with him and began to mould her life and character with great care. He won her heart with pure love. He taught her even such trifles as how to keep her lamp and its appetanances during the day and his tutelage extended upto highest spirituality such as the attainment of superconscious wisdom. He even taught her to board a boat or a carriage prior to all and alight from it last to see if anything had been left

behind. He also taught her how to deal with men and matters and such other wordly things. He initiated her into the mysteries of spiritual life. He told her that just as the uncle' moon is the universal uncle of all children so also God is our nearest kith and kin and whosoever wants to see Him with constant sincerity and one-pointed devotion will be blessed with His Vision. To realise the Divine is the true goal of human life.

Saradamani was the first disciple of Ramakrishna; other prominent disciples such as Vivekananda and his spiritual brothers came long after her. She was both the wife and disciple of her husband whom she served with warm devotion as she would serve God. When Ramakrishna was suffering from cancer in the throat she nursed him in all possible ways and prepared his diet with her own hands. Ramakrishna too loved her so dearly and deeply that he never uttered any harsh word to her all his life, far from offending her in any way. The Hindu scriptures enjoin on the wife to look upon her husband as the preceptor nay even as the adorable deity: to obey and worship him is true Stri-Dharma or wife's duty. The Holy mother, as she is known by her innumerable children in her international family practised this ideal of Hindu wifehood to the very letter. But her conjugal love with her husband knew no physical relation: it was super-physical, it was spiritual. She was an immaculate virgin and Brahmacharini all her life. She demonstrated in her life the Upanishadic dictum: that husband is dear to the wife not for anything else but because the Divine resides in him. The Vedic Rishi Yagnavalkya taught this ideal of Stri-Dharma to his wife, Maitreyi. True love is neither physical nor even mental but spiritual and divine. When love is related to physical beauty or mental qualities it is carnal limited, and temporary. Conjugal love begins in the personal and ends in the impersonal. The less personal is love, purer it is; and impersonal love is eternal and everlasting. An ideal wife by means of her pure love of the husband can attain God, for true love overflows and transcends the human, and the earthly and reaches the Divine, and Heavenly. Sarada Devi in spite of her life-long celibacy was the real mother of hundreds of children who used to love and respect her as their own mother. She loved them more than a worldly mother would love her children; she was happy in their happiness and miserable in their misery. She is the real mother who loves all children as her own and shares their weal and woe. Love knows no distinction and is universal. She led a very simple and unostentatious life and was the lineal descendent of Sita and Savitri, Gargi and Maitreyi and other ideal mothers of Ancient India.

At first she used to sleep in the same chamber in which her husband lived but as the latter used to spend almost the whole night in super-consciousness she could not get a wink of sleep out of fear and anxiety. So her husband and guru made separate arrangements for her sleep in the concert-room of the temple. And in this small concert-room she lived many years of austerity and penance and looked after her husband's requirements. In an illustrated article, on her life in the esteemed monthly of Calcutta, the 'Modern Review' its veteran editor, Mr. Ramananda Chatterji depicted her not only as an ideal mother but an ideal wife as well.

One day when Sardamani was shampooing the feet of her husband she asked him how he looked upon her. He said in reply: "The mother who is in the temple (meaning

Divine Mother Kali), the Mother who has given birth to this body and the mother who lives now in the temple concert-room (meaning the Holy Mother) are the same as the mother who is now massaging my feet. I look upon you as the very embodiment of the Blissful Divine Mother."

After finishing all his Sadhanas her husband gave a finishing touch to it by worshipping his wife, Sarada Devi as he would worship Sri Bhavatarani, the Goddess of Dakshineswar temple, on an auspicious New Moon night. He asked her to sit on a specially arranged place of worship and worshipped her as the living Divine Mother and when he offered handful of flowers besmeared with sandal paste in the usual way of Agamic rites by uttering the holy mantrams, both the worshipper and the worshipped lost themselves in super-consciousness. The worship of Ramakrishna came to an end in the small hours of the morning thus closing the chapter of his Sadhana of realising the Divine Mother in Womanhood. This event is unprecedented in the history of the world.

The Holy Mother lived about 35 years after the passing away ot Sri Ramakrishna. She went on pilgrimage to Benares, Brindavan, Rameswaram, Puri and other holy places of India, in company with her Sannyasin children—the direct disciples of Sri Ramakrishna. She spent most of her time in a monastery in Calcutta.

One day after the passing away of the Great Master when she was breaking her bangles as is wont with Hindu widows, in token of her widowhood, it is said her deceased husband appeared before her and clasping her hands prevented her from doing so, saying—"Am I dead that you are removing your bangles?" After this the Holy Mother used to put on her bangles and wear a cloth with a fine red border.

Sister Nivedita in her famous book entitled "Master as I saw Him" says that the Holy Mother is Sri Ramakrishna's final word as to the ideal of Indian womanhood. She silently lived the ideal of womanhood in its perfection. She was the living form of the ideal Motherhood, as she was made of the flesh and bones of purity, simplicity, selflessness, love kindness and other qualities of an ideal mother." She revived the lost ideals of the Indian women like Sita, Savitri, Maitreyi and Gargi. She has unconsciously combined and harmonised in her life both the ancient and modern ideals of Indian womanhood. In the world's history of women, we find that no nation has shown so much respect and regard to the womanhood as the Hindus. Sister Nivedita in her lecture in the World's Congress of Races said "West has perfected wifehood and the East Motherhood." Swami Vivekananda said that the Holy Mother was purer than purity itself, the embodiment of Eternal Madonnahood, so divine and loving was this ideal Mother.

The Hindu marriage is a step to renunciation through enjoyments that are not against Stri-Dharma. It is called "Pravritti Marga" in Sanskrit. Through Pravritti comes Nivritti. The present downfall of the Hindus is due to the deterioration of the Brahmacharya discipline in married life. Sri Ramakrishna enacted this play of unforeseen divine love with his wife without any physical relation with her. There is no salvation for us if we do not accept

and follow this ideal at least in part. The modern problem of women which hangs insoluble all over the world finds its solution in the life of Saradamani. Manu says—" The Gods do not consecrate the household where women are not esteemed as mothers." Swami Vivekananda says..." All nations in the world have become great by respecting womanhood. The nation or the country where there is no such worship of women, cannot rise. The root cause of our national degeneration is the neglect of our women, The curse and sins of not only an individual life, but also collective and national life can be destroyed by the blessings of spiritual mothers."

We Sannyasins realise the power of mother's name more than others. In every household in India the mother does not neglect even her homeless children (*i.e.*, Sannyasins) and feeds them also with all her love. Without the mother's care it would have been well-nigh impossible to hold aloft the banner of renunciation in our land.

That worship by which a woman is honoured and respected as mother is the best. The sweet name of " Mother " on the lips of her children drenches her heart with loving affection. Women in India now are oblivious of their Mahasakti (great power) and this dormant power in them can be roused by worshipping them as mothers.

Speaking of the Holy Mother Sister Nivedita says—" Her life is one long stillness of prayer. She has been all her life the well-wisher of others. When she was putting up at the concert room of Dakshineswar Temple or the Udbodhan Math in Calcutta, she used to get up at 3 o'clock in the night and spend many hours in meditation amidst her various activities. She used to forget her body consciousness in the thought of God for the most part of the day, and yet no trifling work at the Math could escape her vigilent notice. Once she noticed a sadhu of the monastery was throwing away the refuse of vegetables into the dust-bin, but she collected them again and gave them to the street cows.

The modern age is one of practical religion. What William James calls " Pragmatism " and Rudolf Aucken calls " Activism " and Swami Vivekananda calls " Practical Vedanta " is in simple language nothing but spiritualisation of the activities of life. In the Holy Mother's life we find this wonderful adjustment of ordinary worldly activities with her highest spiritual life.

The modern age is the age of Mother Worship. Sri Ramakrishna demonstrated this worship throughout his life as a Messenger of this new age. The word " Mother " was always on his lips although he was a Brahmajnani. He accepted a woman as his Spiritual Guide. When he practised Madhura Bhava or the conjugal relation with the Divine (or more properly, the relation between the beloved and her lover)—he practically forgot he was a man and became virtually a woman to all intents and purposes and realised God. His first disciple too was a woman in the person of his wife. The Holy Mother practised penance all her life in order to awaken Matru Sakti.

Now-a-days America observes Mother's Day once a year, on which day they celebrate a function of honouring and respecting women. When the mother is awakened in every

home, their children too will be inspired by higher ideals of life like the children of Mother Madalasa who while rocking the cradle sang to her children the sacred vedic mantram "Thou art That-Thou art That." The holy look of Mother Gandhari so purified the body of Duryodhana upto his waist that no arrow or sword could pierce his body and Bhima had to kill him by striking a fatal blow of his mace on the thigh. Eyen so our young India will become strong and deathless by the blessings of mothers.

It is said in the Chandi that every woman form is a part and image of Jagadamba—the Cosmic Mother who resides as Shakti in every human form. As the potential Shakti of the Holy Mother was awakened by Sri Ramakrishna, so also the Holy Mother did it in the case of countless women. But she was neither exclusively of the ancient nor of modern type of women. She showed in her life how the ancient ideal can be modernised in the proper way.

We the followers of Sri Ramakrishna-Vivekananda fully believe in the spiritual regeneration of India. That like in Ancient India there will be born again women of Illumination like Ambrin (Seer of Devi Sukta) is finally proved by the living example of the Holy mother and the modern women must realise the holy trust of married life like her. They should not forget that they are the real creators of great men and nations. If they do not nurture properly the body and mind of their children, no amount of education in after life can do so effectively. In the residential schools of our Mission we painfully realise this bane of our life and specially we the monks fully realise this in the pursuit of the sublime ideal of Sannyasins. Could Sri Ramakrishna live such a tremendously holy life, had she (the Holy Mother) been not so pure and chaste. Sri Ramakrishna himself said thus "I could not have controlled myself so completely without her restraint."

The Scriptures say that the wife is the Sahadharmini of the husband. As Sita followed the footsteps of Rama, Yashodhara those of Buddha, and Vishnu Priya-those of Sri Chaitanya Dev, the Holy Mother followed Sri Ramakrishna in every way like an ideal wife. This life size beautiful painting of Sarada Devi was made by the famous Artist Frank D'vorac of Austria who was devoted like a child to this ideal mother. D'vorac made this picture towards the end of his life and sent it on to Calcutta at his own expense. He made another portrait of Ramakrishna Paramhansa also. When Mahatma Gandhi visited the Belur Math and saw the picture of the Holy Mother and heard about her life, he remarked "Now I find the solution of married life."

THE INTERNATIONAL CONGRESS OF WOMEN

Ida M. Gurwell has written the following interesting article of the International Congress of Women held at Chicago, in "The Modern Review":—

Women, women, everywhere! Delegates from Europe, from Asia, from America, Jews, gentiles, coloured women leaders, journalists, composers, poets, presidents of women's clubs and their delegates. Thirty foreign countries sent delegates; thirty-five clubs and organizations some national, some international, were represented from America, in addition to scores of individuals who attended because of their interest in the subjects discussed. Women met in the Assembly Halls and overflowed into all the available rooms adjoining. Almost unbelievable in midsummer, with a thermometer vascillating and uncertain, but one that for the entire Conference could be depended on to be somewhere around ninety-five, that here assembled were delegates representing five million women intent on the common cause, Civilization.

These delegates represented the very finest in womanhood. They came with a full knowledge of their responsibility as leaders. The association within itself was elevating and inspiring.

Under the able leadership of Lena Madesin Phillips, President of the Congress, weighty subjects, Gargantuan in size and purpose, were handled in a most efficient way. The meetings under each department head went forward with a minimum of wasted time and effort. Each person was given the privilege of discussion, and the right to disagree. One doubts if chairmen of any meetings of even fewer numbers and lesser luminaries ever kept to the purpose of the meeting any better than did these chairmen. No one could be a part of this great five-day Conference without a feeling of pride. Women have come far. We marvel at the efficiency and despatch that made it possible for every important question coming before the Congress to be given due consideration, as well as the careful handling of the mountains of detail that follow in the wake of a meeting of such varied interests and stupendous proportions. It took careful systematizing and exact timing to accomplish this.

VERY COLOURFUL,

The Congress was physically or materially colourful as well as mentally so. One sat on the platform or in the audience near a noted Chinese educator who wore a kimono; a Turkish girl in an embroidered

robe; a professor from Roumania clothed in an elegant gown that carried with it a style that was Paris; a lovely young woman from Italy in the latest New York styles. There was the stout capable woman from Holland, and the youthful slender woman from the Argentine. All with a dash of American interest. Enthusiastic guests come to take with them to their respective countries new solutions for many times old problems.

What questions were discussed at the Congress?

One might better ask, what questions were not discussed? The list would be shorter.

The burning issues of the day. The things of paramount interest to women throughout the world. To women who are mothers; to women who are wives and home keepers; and to women earners out in the open market where service and ability are exchanged for a livelihood.

Unemployment, buying power, education, child care, democracy, communism, politics, government, the benefits and evils of the machine age, and many other questions.

There were men too who attended this Congress. Men able to present theories for the betterment of the conditions throughout the world. Each man present earned his right to be there. He championed the cause of Civilization and Peace.

Vivid, clean-cut intelligences were presented throughout the entire Conference. They proudly bore the name of women. Such personages as Margaret Bondfield, ex-Minister of Labour, and Dame Rachel Crowdy from the League of Nations, both from Great Britain. A lawyer from France, vigorous and temperamental; a German judge who added dignity and forcefulness when she appeared. Dr. Muthulakshmi Reddi, identified with the great reform movements of modern India, came with profound knowledge. Perfect English, in addition to the carefully prepared subject matter of her talks, made it a joy to listen to her whenever and wherever she appeared. Abundant parcels of wisdom from the East she gave freely. The Congress was enriched.

From America came Mary Dingman, the President of the Women's international Committee for Disarmament at Geneva. Carrie Chapman Catt gave of her experience through pre-suffrage years into the present, always with a quiet candour that adds strength and dignity. Jane Addams, always kind, supported the opinions of the youth from eight American Colleges who arose in honest reproach of their elders, in their denunciation of war and its evils.

Sessions by night and by day. Sweltering perspiring sessions. Big groups and little groups. Luncheons and Dinners, all satelites and supplementary to the more powerful Congress.

Art and Literature held an important place in this vari-coloured Council.

At the Great Century of Progress, in the Hall of Science is a sixty-foot mural. The artist, Hildreth Meiere, well known for her murals in the dome of the National Academy of Sciences in Washington, through figures of heroic size, portrayed in dramatic episodes the onward march of the American women between 1833 and 1933.

For those who would read, a permanent record of women's influence in American life is found in Inez Haynes Irwin's book, "Angels and Amazons." This is a comprehensive history of organized womanhood over a period of a hundred years. Ever toward a finer civilization.

INTERNATIONAL WRITERS' CONCLAVE.

In connection with the Congress, and an important part of it, was held the International Writers' Conclave. At its head and directing the Educational Activities of the Conclave was Grace Thompson Seton, Author, and former President of the National League of American Pen Women. Here much valuable information was exchanged by writers from different parts of the world. Eleven countries took part in the Conclave. The representatives from these countries were internationally known.

Miss Anita Browne, poet, New York, Founder-Organizer of Poetry Week, gave valuable suggestions for its furtherance. Poetry Week, has come to be recognized in America. All Literary attention for the week is centred on this week set apart for poetry. Radio, Newspapers and other agencies co-operate and poetry becomes the theme of the week.

To Anna Hemstead Branch, Chairman of the Poetry Conference, the Congress owes a debt of gratitude. She brought to the Writers' Conclave much that is fine through her efforts. It was she who exhibited the fine collection of Poetry Manuscripts and Anthologies from Christodora House. Miss Branch conducted groups on poetry through the Congress. These discussions were on the poetry of the past and that of modern writers. Poetic thought was placed before the groups for careful consideration The best from all Nations was presented.

Margaret Widdemer, successful novelist and poet, represented American Women Poets. This Committee consisted of many of America's finest poets.

Mrs. Richard Mansfield conducted the Candle Ceremony in which American poets greeted those of their countries. At this time the poem, "Youth", written by Edwin Markham, was sent to the sixty-nine countries of the world. On this occasion, too, the Anthology of a Star, poems in honour of Arcturus, representing forty-eight states, was sent in care of the leading libraries of the world to the women of each country.

Music meetings were held. All important composers, directors of choruses, and orchestras as well as instructors took part in the Music Conference.

Perhaps one of the most important places in the Palmer House was the Literature Room. It was rightly named. Here in colourful array were exhibited the books written by women from thirty foreign countries; manuscripts and Anthologies from collections in America, including Miss Branch's Collection from Christodora House. The list of the one-hundred best books written in America during the past one-hundred years, and many other literary delights. A popular room. A constant stream of visitors came to this room. Ideas as well as personal cards were exchanged. The world met here.

Informal meetings were held in this centre. Comtesse Jean de Pange, Author, Representative from the French Council of Women, and Senora Marie Astaldi, Author, Italy, both spoke. The author of this article, Ida M. Gurwell, spoke on "The Internationalism of Literature." It has been the thought of this writer that if we appreciate the best literature from each country, if we are together in our quest of Beauty, hand in hand in our search for true Culture, it would seem we would develop together love for the finer things, and would thus step together into the higher civilization where wars are unknown. As the commercial and industrial country is known by her highways, so is the cultural life of a country known by her literature. "We know those countries best, whose books we read."

Out of the Conference has been born a new Women's Movement a call to come out into the field of modern life.

To find fault with the ills of the world but to make no move to correct them, or for their cure; to talk and not to act; to believe but not to act on what one believes! As intelligent listeners heard day after day

of social injustice, to the reasons of economic life, the cause and cure of war, a new slogan was born:

Knowledge: Unity: Action.

What a *trinity* of power!

From the findings of five days' constant presentation and discussion of facts, some of the best minds present wrote the following manifesto. It challenges the women of the world to ally themselves with the co-operative groups, the modern working groups, the best groups in a community, to work for the cause of civilisation, and against the common enemy—War.

MANIFESTO.

Forty years ago, the women of the world held their first real International Congress during the Columbian Exposition at Chicago, and set in motion a feminist movement, worldwide in sweep and directed toward the winning of sex equality in social, political, and economic privilege. During these intervening years, enormous power has come to women through their gains in personal privilege. And wherever the rights of citizenship, such as free assembly, free speech political participation, and economic self-expression, are still denied on account of sex, nationality, or creed, that feminist movement must continue to have life and loyalty. It retains our full support and enthusiasm.

"At this succeeding great International Congress of Women. held at Chicago during the Century of Progress Fair in 1933, a second movement, likewise intended to be worldwide in sweep, is launched and directed toward the winning of security and opportunity for all mankind. On the basis of free competition as between the sexes, nations, and races of the world, the welfare of humanity has been inadeqnately accomplished.

"We belive that every person, to whatever sex, race, nationality, or creed he or she may belong, is entitled to security of life work, the reward of labour, health, and education; to protection against war and crime, and to opportunity for self-expression. Yet even in parts of the world where feminism has made its largest gains, these fundamentals of security and the good life are sadly lacking.

"Hence it is against social systems, not men, that we launch, our second women's movement. We enter now a social-planning era following the harsh experiment with *laissez-faire* and national aggressions, with a world war, and its horrible aftermath in the economic collapse. All civilization is at stake, and the condition of society cannot be ignored.

"Persuaded that only by intelligent, loyal, courageous, and united action on the part of men and women can government be induced to undertake a programme designed for human welfare in the large, we consecrate ourselves to the task of winning their support for enterprises of that nature, frankly accepting the need of experimentation.

"The care and protection of all life are peculiarity in woman's keeping, and thus at one of the most tragic hours in the world's history we pledge ourselves to assume this responsibility boldly and whole-heartedly.

"Where the feminist movement is fundamental in any country, we call upon the women of the world to give it their loyalty. Where the social-planning movement is imperative, we call upon the women of the world to join us in carrying it forward.

"Thus we shall not be serving two masters but all mankind, ourselves included."

What did the International Congress achieve?

Civilization is born between wars and becomes maimed and broken at the cannon's first roar.

Let us ever have peace singing in our hearts, and civilization, a higher and finer civilization, will be the echo.

Knowledge: Unity: Action.

OUR EUROPEAN LETTER.

LONDON:

Russia and the League of Nations: The event of chief importance in Europe this past month has been the entry of Soviet Russia into the League of Nations. Only Argentina, Portugal, Belgium, Holland, Poland, Luxemburg, Switzerland, the Irish Free State and Panama, voted against her entry. Public opinion in this country is divided over the desirability or otherwise of admitting Russia into the League. Those who defend the League's action argue that the internal policy of League members should be left "to the economists, the moralists and the philosophers," but it is strange that this argument was not heard when the League took grave exception to the treatment by Liberia of her Negro population. Women the world over may be said to support the league on religious grounds, especially will they reflect on what Lord Charnwood said in a letter to *The Times* on Sept. 11th: "The Soviet system . . . in regard to religion is the most thorough-going system of persecution that has existed since the great days of the Spanish Inquisition."

New Schools for Old. Education in most countries, especially since the War of 1914-1918, has undergone some revolutionary changes in which women have taken a prominent part. In the *Modern Schools Handbook* just published (Gollancz, London) we have described for us some of the main features of educational practice to-day. It is clear that, however details may differ, these schools share one ideal that the task of education is to draw forth from each individual his or her maximum on the mental, emotional and physical sides. Corporal punishment has been abolished in these new schools. On this point the headmaster, Mr. J. G. Jeffreys writes: "We have dispensed with the cane because it is regarded as a lazy form of punishment. With us, punishment, which is seldom necessary, takes the form of righting a wrong done, or in making good wanton damage, or in some form of work for the common good." Another feature of the new schools is the effort made to bring the boys and girls into first-hand touch with the social, economic and industrial condition of the country. They may be sent off for a week to visit a Welsh mining village; they may watch a motor car being produced in a factory; and they are encouraged to debate. Above all, a boy is taught the use of tools for "it has been found

that the practice of manual activity has a definite influence upon the intellectual development of the boy."

Emancipation of Egyptian Women: In an interesting ~~study~~ of Egypt in 1934, written as the result of a recent visit after an absence of 10 years, Brig. General R. B. D. Blakeney, C.M.G., D.S.O., in the *National Review* (London) for September, refers to the growing influence of women in the national life of Egypt. He states that one factor, hitherto not noticed, which eventually is certain to be pregnant with consequences in Egypt, is the gradual emancipation of the women. "Set free from the insanitary restraint of the veil and harem, with all the servitude both implied, they are revelling in their partial freedom." He goes on to say that, in many cases, this freedom may be abused, but in other directions it may yet prove a force that will galvanize Egypt into energy. "Even as in England, if you want 'pep' in political life you go to the women's organisations, so will it be in Egypt."

In one of their September issues, *L'Europe Centrale* has an inter ésting article on the Czecho-Slovakian woman, who, it appears, has a better all-round education, if less social sense, than her French sister She devotes much time to her home, where she tends to be, if anything, too self-effacing. The Czecho-Slovakian woman takes a prominent part in education, forming 40% of the teaching personel and is beginning to penetrate into the other social services. Family life in Czecho-Slovakia is remarkable for its freedom, the woman retaining complete control of her own property after marriage, whilst in the case of divorce the joint estate is divided equally between husband and wife. But she has one disadvantage compared with her French sister, she is forced to take her husband's nationality on marriage. She is grateful to the Government for its zeal in the extension of her liberties and hence has a keen interest in politics. The new generation has no intention of abandoning its post-war position and advantages, and recent years have seen the growth of a new solidarity and wider consciousness amongst Czecho-Slovakian women which is a most hopeful sign for the country's future.

HEAD QUARTERS

CIRCULAR LETTER TO ALL BRANCH SECRETARIES OF THE W. I. A.

DEAR SECRETARY,

Herewith we are sending our Manifesto, to be used during the time of Election by the Women Voters. You must call for a Meeting of the Women voters in your area and educate them that they should give their vote only to those candidates who will support the Women's Reforms in the Legislative Assembly. Unless you do this, women's vote will be of no value to us. This is the time that you should prove to the country that you will use your political rights for your own advancement. Kindly send us a copy of the proceedings of such a meeting to be published in Stri Dharma.

Yours truly,
M. H. DADABHOY,
Hon. Gen. Secretary.

WOMEN AND THE ELECTIONS.

WOMEN'S INDIAN ASSOCIATION'S MEETING.

A meeting of the Women's Indian Association was held on Saturday, 20th October 1934 evening at the Pantheon Gardens, Egmore, with Mrs. Balasundaram Naidu in the chair when Dr. Muthulakshmi Reddi and others spoke on "Women and the coming Elections."

Mrs. M. Balasundaram Naidu in her opening remarks observed that it was the duty of all women who desired the advancement of their sisters, to be alive to the present situation and to exercise their rights wisely and to return the best men and women representatives to the Assembly. She continued:

"We women want more and better education for our girls; we want more hospitals for women and children, more materniry centres and homes. We have to work for getting our inheritance rights, for putting down child marriage and for reforming our marriage laws. All these

matters would be discussed either in the local Council or in the Assembly. Therefore it is necessary for every woman voter in Madras or outside to give her vote to the candidate who would support all these reforms. We as an Association do not belong to any party except to the women's party. Therefore our first duty is to be loyal to our own sex, and try to relieve the sufferings of millions of our sisters."

Dr. Muthulakshmi Reddi said that there were more than 4,000 women voters in the city of Madras. If the women voters realised the significance and the value of their votes and gave a mandate to any candidate that sought their vote, that the candidate to whichever party he might belong should work for all the reforms that women needed for their improvement in education, in health, in their social and political status, they might console themselves that they had won half the battle.

The manifesto should, she said, be shown to the candidate seeking their vote and in case he promised to work for all the reforms demanded therein and if they had faith in his word they might give him their vote. "This Association is run on non-party and non-communal lines. The members come from all parties and hence we cannot identify ourselves with any particular political party in the country. Individual members of the Association may do whatever they like, but we as a body will be guided entirely by the replies that we get to our manifesto. That will be our only test."

Mrs. Kurien said that the Association had issued a manifesto to the candidates seeking the votes of women and it was up to the women to prove that they stood for social reconstruction and the complete removal of all disabilities due to race, sex, caste, creed or religion. She said that women should make an intelligent use of their votes and vote for the candidate who would support social reform.

Several other speakers also expressed their view of the subject and supported the manifesto.

Mrs. Ammu Swaminathan, in proposing a vote of thanks to the Chairman, hoped that the women of Madras would exercise their discretion

wisely and vote for the candidate who would work for women's progress, which was the sum and ideal of the Association.

The meeting then terminated.

WOMEN'S WELCOME TO DR. TAGORE.

POET'S REPLY TO ADDRESS.

Under the auspices of the Women's Indian Association, a public meeting was held, on 24th October 1934, to accord a welcome to Dr. Rabindranath Tagore. The premises of the Association in Pantheon Road. Egmore, were tastefully decorated for the occasion. There was a large gathering of ladies. Owing to inclement weather, the meeting had to be arranged indoors.

Dr. Tagore, on arrival, was received by members of the Executive Committee of the Association and was garlanded.

The meeting began with a prayer by Srimathi Visalakshi Ammal.

Dr. (Mrs.) Muthulakshmi Reddi presented the welcome address to the poet in Tamil.

Mrs. Ammu Swaminathan read an English translation of the address.

WELCOME ADDRESS.

After thanking the poet for giving them the rare opportunity of meeting and hearing him, the address stated:

"You represent India's highest culture and noblest ideals. Through you we have realised what India can contribute to the world, you have carried the message, the message of love, peace and the fundamental unity of spirit and hence of all human races, to the furtherest corners of the world. Your wonderful genius has caught the essence of all cultures and of all faiths and from the innermost recess of your loving heart you have given to the world immortal songs and stories—pearls of beauty and wisdom that will have everlasting life.

Nor have you been content merely to dream and sing and fill the world with the music of your beautiful thoughts, but you have created a new institution wherein your personality has expressed itself in a new

art a new music, a new dance, a new life, recreating and reviving the decadent but still dynamic culture of India. Through you, the ancient and forgotten picture of India's glorious past has come to life, and you have taught us how to live more naturally, more usefully, more freely and how to thus enrich our life. You have saved the individual as well as society from falling into soulless formalities, selfish creeds, and stony conventions.

You are a poet in the truest sense of the word and a prophet of a new era. You are, above all, the friend and champion of women. Your poetic mind has transcended all barriers of customs and seen the vision of beautiful and exquisite womanhood, even in the midst of her present decadence, as a crown of glory on the brow of God's creation. While you have lifted woman to the regions of lofty and ennobling ideals you have placed upon her an ever-increasing responsibility. We pray that with your blessing and guidance we may daily grow more conscious of our place in society and of our much needed service for humanity. May you be blessed with health and long life to carry on the splendid work for India and for the world to which you have devoted your untiring energy and your rare genius."

DR. RABINDRANATH.

Dr. Rabindranath Tagore, in replying to the address, said that it had given him great pleasure to receive an address couched in their mother-tongue. Though he had not understood the language, the words were musical and conveyed to him their feelings of gratitude and admiration. He wished he had nothing else to do that day than to introduce himself as nothing better than a poet, one who was willing to share their feelings. It was only the men-folk that demanded that he should deliver his lectures. They stated that he was a philosopher and he had to pose as one. But to the women, he could reveal himself truly in his own mother-tongue. It was most unfortunate that they who belonged to the same country were separated by different languages. But, the mother-heart was universal, and knew no difference of language. The women, he knew, appreciated his services to the mother-land and that they had affection for him. Let them not treat him as one too high and far away, but as one who was travelling along with them and was singing to lighten their burden on the way. The human heart transcended all limits of space and time.

The Women's Indian Association, Dr. Tagore said, had been doing excellent work in the past, and he hoped that such useful work would be continued:

At this stage rain set in and caused some inconvenience to those assembled.

Dr. Tagore once again expressed his gratefulness to the women of Madras for their kind welcome.

Some of the ladies present requested the poet to give a recital of one of his poems. The poet expressed his inability to do so and observed with smile: "I have lost my voice which I had when I was young and could sing beautifully."

Mrs. Dadhabhai proposed a vote of thanks to the poet, after which the gathering dispersed.

ELECTION MEETINGS.

The Women's Indian Association at Pantheon Gardens, Egmore, held two meetings at which both candidates for the Assembly for the City of Madras were asked to come and express their party's point of view with reference to the W. I. A. Manifesto. This was the first time that women have made an effort to hear and judge for themselves between the various candidates who would ask for their suffrage. This procedure was much appreciated both by the public as well as the candidates. The natural corollary of having worked to get the vote, is to work to teach women how to use it. This the W. I. A. has done and will continue to do.

NOTES & COMMENTS

The Assembly Elections:

The result of the assembly elections for the city of Madras may safely be taken as the forerunner of many similar triumphs all over the country for the Congress. That the Congress stands and has always stood for the highest ideals and that it has carried with it the sympathy and loyalty of the masses of people has today been demonstrated in a most wonderful manner. Even those men and women who are not actually members of the congress cannot fail to realise that it is the greatest political organisation in the country, and the sympathy of such has always been with congress. Notwithstanding the past few years when congress pursued a policy that was not in keeping with its past tradition of constitutional agitation and when many drifted away from its fold, it has remained the only body that has carried the confidence of the people and not only their confidence but their love and loyalty. Now that once again it is to take its proper place in the legislatures, at a single call it has rallied thousands to its support and the women have shown the world in a most remarkable way how they can use their vote and how in spite of being quite innocent of English or having none the popularly accepted education they could judge for themselves and give their vote where they feel it should be given. The number of women who came to vote and their sagacity was a phenomenon of this great election. Through all this have emerged some wonderful lessons for those who have eyes to see and the heart to understand. The communal scaremongers will now have something to chew in their quiet hours. The people do not care for communal issues, they do not even care for persons but as naturally do the flowers lift their heads to the sunshine, the masses of people give their loyalty and support to the great fundamental principle of nationalism and those who stand for them. We may safely conclude that when the thousands voted for Congress they were not particular whether Mr. Satyamurti was Brahmin or non-Brahmin, a Hindu Moslem or Greek nor even probably that he was himself, but just that something irresistable draws their response to the call of freedom, of national unity and progress. Let this be a lesson to those few people, who have put smaller interests before larger ones, who think that by isolation of each group they will find protection. Life has nothing to say to those who have not the courage of self forgetfulness. But this is only the beginning. A stupenduous task is facing those who will now take their share of the great responsibility which has been undertaken. Much will depend upon the future and the fruit that will justify the trust that has been reposed in the leaders. The other Congress candidate, Sami Venkatachalam Chetty who was elected by a smaller but more enlightened electorate has shown how all different

classes as well as communities stand for the ideals of the Congress. So we can see that this is the organisation that can become the nucleus and gather around it every different element in the country and weld together all communities and classes in one great body of freedom loving and patriotic Indians who will refuse to be divided into artificial compartments. The representatives of the R. T. C. who could not settle their communal quarrels were not voicing the thoughts of the people of India but only their own. This is a proof of it. we will have much stronger proof before many days are over. We offer both candidates our best wishes and Congratulations. We hope that they will show their full weight on the side of all reforms for the removal of all social, legal and moral inequalities between the two sexes and fulfill their pledge to the women. Since the Congress resolution has emphasised full and equal rights and opportunities for men and women without any discrimination the representatives of Congress must fulfil that mandate.

The Village Industries Association:

Mahatma Gandhi has decided to give his energies to the creating and working of this new organisation. We can hardly realise what it will mean to the country to have such an association with not only the backing and guidance of Mahatma Gandhi but the force of his unique personality to recuscitate the starving villagers and their labour. The life of India is in her villages. To-day it is dormant and dull with the dullness of poverty but once these millions have been helped to regain their prosperity by reviving their industries and hand crafts and they have been given a suitable education in keeping with the needs of their life, we shall have a happier, healthier and more prosperous India than has been known for many a year and this association will be for the social and economic uplift of the masses of people. Who can foretell what these millions made free from poverty and ignorance will contribute to the future?

Dr. Tagore's Visit:

We had the rare privelege of welcoming Dr. Tagore at a Women's meeting held by the W. I. A. when he visited Madras. No one can forget the impression that Dr. Tagore leaves on the mind his gentle and venerable personality. He looks like some ancient patriarch, who has stept out of a picture. His flowing grey hair is like silk but his eyes are still young with the fire of life. His company of dancers were delightful. The grace and charm of their dancing was fresh and lovely, though perhaps unconventional, but Dr. Tagore is nothing if not original. He has a soul and genius which are a contribution to the world and he has not spoiled either by conformity to conventions. He sings as the birds do and he is beautiful as nature. We will long remember the beautiful words he spoke to us. His immortal songs and looks will live long after many a generation has passed away.

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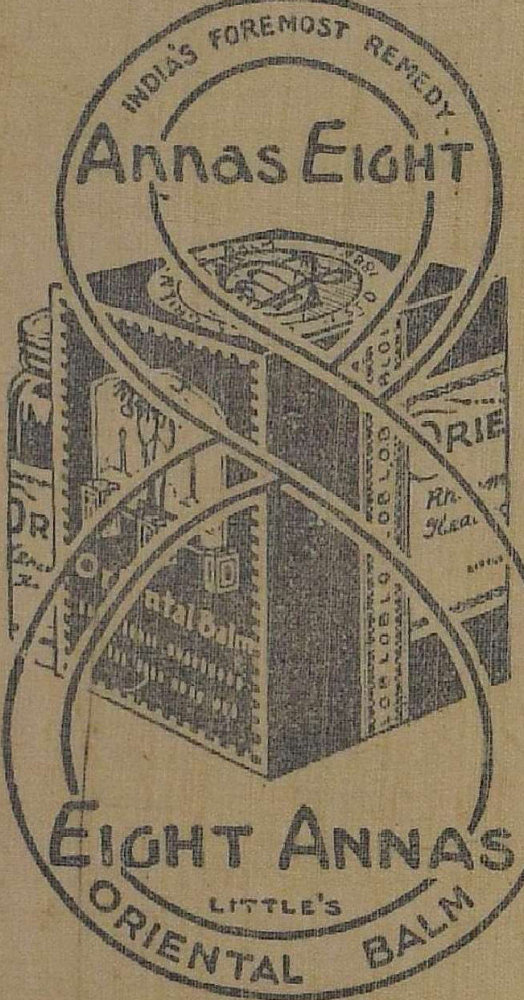

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2. சம்யுக்தை

மிஸிஸ் மூர்த்தி

(சென்ற மாதத்தொடர்ச்சி)

இயற்கை வளங்களமைந்த நம்பாரத கண்டத்தை பல பேரும் ஆசைகொண்டு பல முறை படையெடுத்து வந்துள்ளார். அவ்வாறு வந்தவர்களில் முகம்மது கோரி என்பான் ஒருவன். இவன் படையெழுச்சி காலத்தில் கன்னோசி அனகலப்பட்டினம், டில்லி, மத்தியபதி என்ற நாடுகள் பிரபலமாக இருந்தன. இதில் கன்னோசியை ஜயசந்திரன் என்பான் ஆண்டுவந்தான், இவன் பெரும் வீரப்படைகளையுடையவன் மற்ற அரசர்கள் போற்றிப் புகழும் புகழ் வாய்ந்தவன், கோரியின் படையெழுச்சியைக் கேட்டதும் ஒரு பெருஞ்சேனையுடன் அவனை எதிர்க்கலானான், கோரி ஐரோப்பிய வீரர்களையுடைய பெருஞ்சேனைகளை தன்கையிலடக்கி யிருந்தான், அவ்விதமிருந்தும் ஜயசந்திரனின் முன்னிற்க இயலாது பின்காட்டி ஓடலானான். ஜயசந்திரன் ஜயக்கொடியுடன் நாடு திரும்பினான்.

இஃது இவ்வாறாக டெல்லியில் அரசு நடத்தியவன் பிருதிவிராஜன் என்பவன் இவன் மகா வீரன். ஆழ்ந்த, புத்தியுடையவன். இவன் காலத்தில் டெல்லி அரசு தலைநிமிர்ந்து, மற்ற மூன்று இராஜ்யங்களிலும் மேல் நோக்கி நின்றது. மேலும் அழகிலும் வீரத்திலும் புகழிலும் தலை சிறந்து நின்றவன் பிருதிவியே யாவன். ஒரு முறை இவன் நாகூர் வழியாகப் போகும்போது ஏழுகோடி நாணயங்களடங்கிய ஒரு புதையல் கிடைத்தது. அதுவே அவன் உயர்வுக்குக் காரணம். கையிற் பணம் வரவே பிருதிவி

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முடையானரசருளேறு"

என்பதை நன்கு அறிந்தவனாகையால் இவை ஒவ்வொன்றையும் முன்னுக்குக்கொண்டுவர ஏராளமாக பணம் செலவு செய்தான். நாட்டைப் பலவகையிலும் வளம் படுத்தினன். மற்ற அரசர் டெல்லியின் வளர்ச்சியை கண்டு பொறாமைக் கொண்டனர், இதனை கேள்வியுற்ற அவன் தாயாதியான கன்னோசி அரசன் ஜயசந்திரன் தனக்கும் அப்புதையலில் பங்குண்டென கேட்க பிருதிவி மறுத்தான். இதன் மூலம் இருவருக்கும் கடும் பகை மூண்டது. நிற்க.

ஜயசந்திரனுக்கு ஒரு பெண் மகவு இருந்தாள் அவள் அழகினுக்கு ஓர் இருப்பிடம், அறிவினுக்கு ஓர் ஆலயம். அப்பெண்மணிக்கு சம்யுக்தையென பெயரிட்டு அருமையாக வளர்த்து வந்தான் ஜயசந்திரன். அவள் வீரர் கதைகளை கேட்பதில் ஆவலுள்ளவள் தனக்குவரும் நாயகன் வீரம் நிறைந்தவனாக இருக்கவேண்டுமென்று எண்ணுவாள். பிருதிவியின் வீரதீர புகழை கேள்வியுற்ற சம்யுக்தை அவன்மேல் காதல் கொண்டாள். ஆனால் தன் தந்தைக்கும் பிருதிவிக்கும் ஓயாகடும் பகை ஏற்பட்டிருப்பதைப் பற்றி நினைத்து வருந்துவாள்; என்ன செய்வாள் பாவம், ஒவ்வொரு நேரமும் தன் காதலனையடையும் வழியைப் பற்றி ஆலோசித்தவண்ணமாக யிருப்பாள்.

ஆனால் ஜயசந்திரனோ ஒவ்வொரு விஷயங்களிலும் பிருதிவியின் மேல் பகை காட்டி வந்தான், ஒரு முறைதான் பிருதிவியை விட உயர்ந்தவனென்று உலகோருக்குக் காட்டக் கருதி அசுவமேதயாகம் புரியத்தொடங்கினான். யாக இறுதியில் தன் அருமை மகள் சம்யுக்தைக்கு சுயவரமும் குறிப்பிட்டிருந்தான், யாக தினத்தன்று அரசர் கூட்டம் கன்னோசி நோக்கி புறப்பட்டன.

பிருதிவிக்கோ யாகத்திற்குப் போவதற்கு மனமில்லை, ஆனால் சம்யுக்தையினது கைமாலை தன் கழுத்திலணிய சமயம் வாய்க்குமோயென எண்ணி ஏங்கியிருந்தான். யாகநாளிலேயே சுயவர நாளும் ஏற்படுத்தி யிருப்பதை நினைந்து கவலை கொண்டான். மேலும் பகைவனது மகளை மனைவியாக அடைதல் எங்ஙனம்? வேள்விக்குச் செல்லாது சுயவரத்திற்குச் செல்வது சரியல்ல என்று பலவாறாக யோசனை செய்தவண்ணமாக யிருந்தான்,

கன்னோசியில், மண்டபத்தில் இளவரசர்களனைவரும் செயற்கையழகைச் செவ்வனே செய்துகொண்டு உட்கார்ந்திருந்தனர். சிலர் சம்யுக்தை தனக்கு மாலை சூடுவதாகவும் அவளோடு இன்பமடைவதாகவும் மனோபாவனையில் மூழ்கிக் கிடைந்தனர். மற்றும் பலர் மாலை சூடாவிட்டால் எவ்வாறு உயிர் தரிப்பது என சிந்தனையில் ஆழ்ந்தனர். இன்னுமொரு சாரார் இவ்வரசர் கூட்டத்தில் பாக்கியம் பெற்ற அரசன் யாரென யோசனை செய்யத் தொடங்கினர்.

இளங்குமாரியான சம்யுக்தைக்கு இயற்கை அழகோடு செயற்கை அழகும் செய்து, தோழியர் அழைத்து வந்து மணமண்டபத்தில் வீற்றிருக்கும் மன்னர்களின் ஊர், பெயர், வீரம் முதலிய பெருமைகளை எடுத்தியம்பினர், பிருதிவியின் மேல் ஆசை கொண்ட சம்யுக்தை பிற அரசரை அங்கீகரிப்பாளோ? ஒவ்வொரு அரசரையும் கடந்து வாயலோரமாகப் போனாள், அங்கே ஜயசந்திரன் பிருதிவி வேள்விக்கு வாராத காரணத்தால் கோபங்கொண்டு அவனைப் போல் பதுமை ஒன்று செய்து காவலாளனைப் போல் நிறுத்தி இருந்தனன். அப்பதுமைக்கு தன் கையிலிருந்த மணமாலையைச் சூட்டி மனமகிழ்ந்தாள் சம்யுக்தை, ஜயசந்திரனோ அது கண்டு அடங்காகோபங்கொண்டு தன் அருமை புத்திரி என்றும் பாராமல் அவளைச் சிறைப்படுத்த அனுமதி அளித்தனன். இதற்

குள் மாறு வேடம் பூண்டு மணமண்டபத்தில் வீற்றிருந்த பிருதிவி ஓரோபாய்ச்சலாகப் பாய்ந்து தன்னருமைக் காதலி சம்யுக்தையை மார்போடணைத்து தன் குதிரைமேல் பாய்ந்தேறினன். குதிரையும் மனோவேக வாயு வேகமாக டெல்லியை நோக்கி பறந்தது. உடனே ஜயசந்திரன் வெட்கம் பொறுக்க முடியாமற் போருக்கு தயாராக படைவீருக்கு உத்திரவிட்டனன். படையும் திரண்டு டெல்லி நோக்கி போர்புரியலாயிற்று. இருவருக்கும் கடும்போர் விளைந்தது. முடிவில் ஜயசந்திரன் முதுகு காட்டி ஓடினன். பின்னர் கொஞ்ச நாளாக நாணத்தால் வெளியிலிறங்காம லிருந்தான்.

பிருதிவியும் சம்யுக்தையும் இல்லறவாழ்க்கையில் ஈடு பட்டு இன்பமடைந்தனர். சம்யுக்தை, பிருதிவியின் வெற்றிகளைப் பார்த்து உள்ளம் பூரித்தாள். தன் கணவனுக்கு மனமொப்ப நடந்து, வேண்டும் உதவி புரிந்து வந்தாள்.

இந்திய அரசர் தம்மில் ஒற்றுமை யிழந்து பகையுடன் வாழ்வதைக் கேள்வியுற்ற முகம்மது கோரி "காற்றுள்ளபோதே தூற்றிக்கொள்" என்ற பழமொழியைச் சிரமேற் கொண்டு பாரத பூமியில் புகுந்து கொள்ளையடிக்க ஆரம்பித்தான். ஆலயங்களை இடித்துத் தள்ளி அட்டகாசம் பண்ணினன். வனப்பு வாய்ந்த வனிதையரை தேடிப் பிடித்து வீருக்கு வழங்கி மானபங்கம் செய்தான்.

இதனை கேள்வியுற்ற பிருதிவி வட இந்திய எங்குமுள்ள வீருக்கும் வேந்தருக்கும் ஓலை போக்கி வரவழைத்துக் கடல்போல் திரண்ட சேனையுடன் முகம்மது கோரியை எதிர்க்கலாயினன். இராணி சம்யுக்தையும் ஆடவனைப் போல் வேடம் பூண்டு கவசம் அணிந்து பரிமேலேறி அரும்போர் செய்தனள். பார்த்தவர்கள். இப்புது வீரன் யாரென மயங்கினர்.

மூன்று பகல் ஓயாமல் ஒழியாமல் கோரயுத்தம் நடைபெற்றது. நாலாம் நாள் பொழுது புலரவே சூரியனைக் கண்ட இருளென முகம்மதியச் சேனை வீரர் ஓட்டம் பிடித்தனர். கோரியும் "தலைதப்பினது தம்பிரான் பாக்கியம்", என்று தன்வழி நோக்கி நடக்கலாயினன்.

அப்போரில் ஜயசந்திரன் ஒரு பக்கமும் சேரவில்லை. ஆனால் பிருதிவி கோரியின் கையிலகப் பட்டு இழிவடைந்து உயிர் துறப்பானென்று எதிர்ப்பார்த்திருந்தான். கோரி முதுகு காட்டி ஓடவே, ஜயசந்திரனுக்கு முன்னிலும் பன்மடங்கு பிருதிவி மேல் பகை ஏற்பட்டது. அதனால் மற்ற வட இந்திய சிற்றரசர்களை பிருதிவியினின்றும் வேறு படுத்தினன். பின்னர் கோரியினிடத்து ஒரு தூதனனுப்பினன். அதாவது மீண்டும் பிருதிவி மேல் படையெடுத்து வந்தால் தானும் தன் நண்பர்களும் துணைபுரிவதாகவும் பிருதிவியை சுலபமாக ஜெயித்து விடலாமென்றும் சொல்லி அனுப்பினன். அத்தூது கண்டு உள்ளம் பூரித்து முகம்மது கோரி பெரும் படையுடன் வந்தான்.

பிருதிவியோ துணைப் பலமில்லாமலிருந்தும் இயற்கை வீரத்துடன் ஆண் சிங்கத்தைப் போல் கிளம்பத் தலைப்பட்டான். புறப்படும் போது தன்னருமைக் காதலியிடம் சந்தித்து விஷயங்களைச் சொல்லத் தொடங்கினான்.

என் அருமை காதலி! நேற்று இரவு நான் கனவொன்று கண்டேன். அதில் ஓர் அழகிய பெண் என் இருகரத்தையும் பிடித்தனள். பின்னர் அவள் உன்னையும் பற்றிக்கொண்டாள். அப்பிடியைவிலக்க முயலுகையில் ஓர் யானை என்னைப் புரட்டி மிதித்தது. உடனே விழித்துக்கொண்டேன். இன்று போரும் தொடங்கியிருக்கிறது. ஆகையால் நான் வெற்றியோடு திரும்புவது முடியாதென நினைக்கிறேன்.

சம்யுக்தை, நாதா! பிறப்பதும் இறப்பதும் மானிடருக்கு மட்டும் அன்று, தேவருக்குமுண்டு, பழைய ஆடை களைந்து புதிய ஆடை தரிக்க ஆரே ஆசைகொள்ளாதார். சாக நேர்ந்தால் வீரமுடன் சாதல் மேலாம். என்னை பற்றியோ, தங்கள் ஆருயிரைப் பற்றியோ எண்ணி எங்க வேண்டாம், வெற்றி உங்களதே, தேசத்தை தேச சுதந்தரத்தை நம்மரபின் கீர்த்தியை, குலத்தின் வீரத்தை எண்ணுங்கள். இவ்வுலகிலிருப்பது போல் மேலுலகிலும் யான் தங்களது ஆசை நாயகியாகவே யிருப்பேன் என்று தைரியமாகக் கூறி அனுப்பினாள்.

பின்னர் ஒருவாறு தைரியங்கொண்டு போருக்கு ஆயத்தமாகி யமுனாநதிக் கரை வந்து தங்கினான். போரும் தொடங்க ஆரம்பித்தது.

சம்யுக்தையும் சிறிதும் சலியாமல் பெரு வீரனைப்போல் வடிவம் புனைந்து, படைத்தலைமை பூண்டாள். போர் முறுக்கும் வகையைக் குறித்து அவனது ஆலோசனையைக் கேட்கும் போது தகுந்தபடி வழிகளைச் சொல்லுவாள்.

மறுதினம் காலையிலே சுந்தர வாலிப வீரனொருவன் ஜயசந்திரனது பாசறையை குறுகி, "பிருதிவியிடமிருந்து வந்த தூதுவன் யான். உம் அரசனைக் கண்டு உரையாட வேண்டும்" என்று கூறினான். காவலர் அக்குமாரனை அழைத்துச் சென்று, அரசன் சமூகம் சேர்த்தனர். பின்னர் தூதுவனும் ஜயசந்திரனும் உரையாடினர்.

வீரன் அரசே! தாங்கள் அரியணை ஏறி அமர்ந்து ஆண்டுகள் பல ஆகிவிட்டன. விருத்தாப்பிய தசையும் நெருங்கி விட்டது. அந்திய காலத்தில் தாங்கள் இயற்றியுள்ள கருமத்தை எண்ணிப் பாருங்கள். நம் கோரியை படையுடன் வரவழைத்திருப்பதின் நோக்கம் யாது? தாயாதியான தங்கள் குமாரியின் காதலனான பிருதிவியைத் தொலைத்து விட வேண்டுமென்ற எண்ணமன்றோ? பிருதிவியைப் போல் எத்தனையோ பேர் பிறந்திருக்கிறார்கள், அதைப்பற்றி நான் கவலை கொள்ளவில்லை. ஆனால் முகமத்கோரி வெற்றி யடைந்தால், நம் நாடு, பாரத நாடு, என் கதிக்கு ஆளாகுமென்பதை நினைக்க மனம் துடிக்கிறது! தலை சுழல்கின்றது. நம் சகோதர சகோதரிகள் கதி முன்போலாகி விடும்! எத்

தனை நகரங்கள் பாழ்பட போகின்றனவோ!! இவையனைத்தும் மறந்தீர்களோ? தாய் நாடு, திருநாடு பகைவன் கையில் சிக்கிப் படாத பாடுபட வேண்டுமோ? அடிக்கடி கொள்ளை கொண்டால் நாட்டின்வளம் நிர்மூலம் ஆகுமன்றோ? அன்னியர் வந்து செல்வ மனைத்தையும் சூறையாடின், நாட்டு மக்கள் பசிப் பிணியால் நலியவேண்டுமன்றோ? இன்று பிருதிவியை யழிக்கவந்த கோரியே நாளை உங்களை அழிப்பான். இதனை சிறிதும் நினையாமல் இவ்வாறிருப்பது நாட்டின் விதிப்பயனே போலும்!

ஜயசந்திரனுக்கு அவ்வசனங்களில் ஒன்றுகூட புத்தியாகப்படவில்லை. "கெடுமதி கண்ணுக்குத் தோன்றாது" என்பதுபோல் என்றும் பொருட்படுத்தவில்லை. ஆயினும் அக்குமாரனது குரலோ பழகிய குரலாகக் காணப்பட்டது, கூர்ந்து அவ்வீரனை நோக்கினான்.

உடனே வீரன் தன் ஆண் உடையைக் களைந்து சுயவடிவுடன் நிற்க, ஜயசந்திரனுக்கோ சிறிது நேரம் ஒன்றும் தோன்றவில்லை. பின்னர் "பெண்ணே! நீயா எனக்குப் புத்தி புகட்ட வந்தனை? எல்லாவற்றிற்கும் ஆதிகாரணம் நீயே. என் முன் நில்லாதே விரைந்துசெல்" என்றனன்.

(தொடரும்.)

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ரஷ்யாவில் பெண்களும் யுத்தத்திற்கு தயார்

சிறுமிகளுக்கு ராணுவப் பயிற்சி

இருபாலரு மடங்கிய பட்டாளம்

—:o:—

ரஷ்ய ஸ்திரீகள் கைதேர்ந்த தொழிற்சாலைகளில் பயிற்சி அளிக்கப்படுகின்றனர். யுத்தசமயத்தில் ஆண்கள் யுத்தத்திற்குச் சென்று விட்டால் ஸ்திரீகளைக் கொண்டு தொழிற்சாலைகளை நடத்துவதற்காக இவ்வேற்பாடு நடந்து வருகிறது. மாஸ்கோவை சேர்ந்த சுற்றுக் கிராமங்களிலுள்ள கருவி உற்பத்தி சாலையில் மொத்தம் 45000 தொழிலாளர்கள் வேலை செய்கின்றனர். அவர்களில் சுமார் பதினாயிரம் பேர் குடியான ஸ்திரீகள். இவர்களுள் அநேகம் பேர்கள் கொஞ்ச நாளுக்குமுன் வரை, கலப்பையைத் தவிர வேறு ஒரு கருவியையும் பார்த்தவர்களல்ல.

அநேகம் ஸ்திரீகள் குழந்தைகளையுடையவர்கள். அவர்கள் தொழிற்சாலையிலிருந்து கூப்பிடு தூரமுள்ள இடத்தில் வசிக்கின்றனர். அவர்களின் குழந்தைகளைப் பாதுகாக்க பெரிய சிசு சம்ரக்ஷணை விடுதி ஒன்று இருக்கின்றது. அவ்விடத்தில் 100 குழந்தைகளுக்கு மேலாகவே பாதுகாக்கப்பட்டு வருகின்றனர். சிறுமியர்களும் யுத்தத்திற்கு முன்னணியில் நிற்பதற்குப் பயிற்சி செய்யப்படுகின்றனர்.

"அடுத்த யுத்தத்தில் ஆண்களும் பெண்களும் நிறைந்த பட்டாளமே சேர்க்கப்படும்", என்று யுத்தப்பயிற்சி செய்யும் கமிட்டி தெரிவிப்பதாக "டெய்லி எக்ஸ்பிரஸின்" மாஸ்கோ நிருபர் கூறுகிறார். எட்டு வயது முதல் 18 வயது வரையிலுள்ள ஒரு கோடி அறுபது லக்ஷம் ஆண், பெண், வாலிபர்களை கோடை காலத்திற்குள் தயார்செய்ய வேண்டுமென்று அக்கமிட்டி விரும்புகிறது. இந்த யோசனையை, மத்திய நிருவாக கமிட்டியும் ஒப்புக் கொண்டுவிட்டது.

தற்பொழுது அந்த வேலை ஆரம்பமாய்விட்டது. இது வகைக்காக 10,000000 பவுன் தூக்கி வைக்கப் பட்டிருக்கிறது. அடுத்த ஜூன் மாதம் 12-க்குள் ஸோவித் ரஷ்யாவிலுள்ள எல்லா மாணவர்களும் (சிறுவர் சிறுமிகள் உள்பட) அந்த யுத்தப் பயிற்சி செய்யுமிடத்திற்கு அனுப்பப்படுவார்கள். அவ்விடத்தில் அவர்கள் நான்கு மாதம் பயிற்சி பெறவேண்டும். பயிற்சிக்காக அநேகம் பிரிவுகள் ஏற்பட்டிருக்கின்றன. ஒவ்வொரு பிரிவிலும் சுமார் 2,50,000 பேர்கள் பயிற்சி செய்விக்கப்படுவார்கள்.

யுத்தப் பயிற்சி செய்யுமிடத்தில் ஆண், பெண், என்ற பிரிவினையே கிடையாது. எல்லோரும் சேர்ந்துதான் பயிற்சி பெறவேண்டும்.

அடுத்த யுத்தத்தின் போது "ஸோவியத் ரஷ்யா துருப்புகளில் ஆண் பெண் என்ற வித்தியாசமே கிடையாது" என்று யுத்தக் கமிஷனரான வாரோஷிலாய் வெளிப்படையாய் கூறுகிறார். ஒவ்வொரு கல்விச் சாலையிலும் இவ்விதம் எழுதிய நோட்டீஸ் ஒன்று ஒட்டப்பட்டிருக்கிறது.

(ஆதிதிராவிட மித்திரன்.)

స్త్రీధర్మ

'శ్రీ గణేశాష్టకము'

క॥ శ్రీ వెలయు నాహిమాచల
పావన శిఖరాతి రమ్యభాగమ్ముల లీ
లావిలసనములఁ జేసెడు
శ్రీ విఘ్నేశ్వర ! నినుఁ భజింతు గణేశా ॥ ౧ ॥

క॥ గజముఖ ! కనకాంబరధర !
సుజనసుతాజ్ఞానజలధిశోషక ! బహుదో
షజదుఃఖనివారణ ద
క్ష ! శిక్షితాఖిలఘోరదైత్యచక్ర ! గణేశా ॥ ౨ ॥

క॥ మూషకవాహన ! మణిమయ
భూషిత ! పురుహూతముఖసుపూజితచరణా !
దోషముల బాపి కృప సం
తోషము మాకిమ్ము కలుషదూర ! గణేశా ॥ ౩ ॥

క॥ విద్యలకు నాదిమూలకు
నాద్యుండవు నఖిలామరాళి కవ్యక్తుం డసం
వేద్యుండవు నీవు గణాధిప !
సద్యశములు మాకునిమ్ము సదయ గణేశా ॥ ౪ ॥

క॥ కాత్యాయిని యంకమ్మున
నిత్యామోదమున నాడు నిను గని శంభుం
డత్యానందము నొందగ
సత్యాత్మక ! కావు భక్తజనుల గణేశా ॥ ౫ ॥

క॥ ఓ విఘ్నహారకా ! నిను
సేవించెదము దాసవరుల చింతలు దీర్పన్
నీవనిశమ్ము మనమ్మున
భావింతువుగా భక్తవరద ! గణేశా ॥ ౬ ॥

క॥ పంచమవేదము వ్రాయగ
సంచితముగ నొక్కదంత మాతురగొన న
భక్త్యంచితము నేకదంతుడవ
పంచమ సమాఖ్యాతి వహించి తరయు గణేశా ॥ ౭ ॥

క॥ మోదకము లరటిపండ్లును
మోదమలర నారికేళములు పుష్పంబుల్
వేదవినాయక నీకు ని
వేదన మర్పింతు నిగమవేద్య ! గణేశా ॥ ౮ ॥

క॥ మంగళ మంబాసుత ! జయ
మంగళము శుభాంగ దివ్యమంజులగాత్రా
మంగళము భూతనాయక
మంగళమనిశమ్ము నీకు మంగళచరణా ॥ ౯ ॥

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భారత మహిళా సమాజము

పాంథియన్ గార్డన్స్, ఎగ్మూరు, మదరాసు.

కేంద్ర రాష్ట్రీయ శాసనాసభలకును చేఱు బహిరంగజనహిత సంస్థలకును సభ్యురాలుగా నిలచువారికి విజ్ఞాపన—

(1) మీరు స్త్రీలకును పురుషులకును సమానమగు హక్కులను, తరుణములను నెలకొల్ప యత్నించెదరా ?

(2) నిర్బంధోచిత ప్రాథమిక విద్యావిధానముల రీతిని ప్రతి బాలునికి బాలికకును విద్యాప్రదానమును నెలకొల్పెదరా ?

(3) బాలికా విద్యాభివృద్ధికిని, బాలికల ప్రాథమిక లేక మాధ్యమిక పాఠశాలల కొఱకు గ్రాంటులకును ననుకూలమగు చట్టములను బలపఱచెదరా ?

(4) వారసత్వము, వివాహము, పోషకత్వాధికారము, స్వీకారము మొదలగు విషయములందు స్త్రీలకుండు న్యాయసంబంధమగు అనర్హతలను తొలగించి హక్కుల స్థాపించెదరా?

(5) శారదాచట్టమును యుక్తరీతి సవరించి బాల్యవివాహముల రద్దుపరచి, ఆ చట్టనిబంధనలను అమలులోనికి తెచ్చుటకును, వివాహితులై లేక అవివాహితులై భర్తతో కాపురము సేయు వయస్సును హెచ్చించుటకు పాటుబడెదరా?

(6) స్త్రీ పురుషులలో సమానమగు ధర్మప్రవర్తన నెలకొల్పుటకు చేయబడు నైతిక, విద్యావిషయిక, సాంఘిక ప్రకారములనెల్ల స్థిరపరచెదరా? (అనగా స్త్రీలలోను బాలికలలోను జరుగు అక్రమప్రవర్తన మాన్చుట, వ్యభిచారగృహముల రద్దుచేయుట, స్త్రీ సంరక్షణాలయములకు పబ్లికు గ్రాంటుల గవర్నమెంటు గ్రాంటుల నేర్పరచుట, దేవదాసీత్వము నాపుదలచేయుట, మఱి వేఱే నిర్బంధకములగు దుర్నీతిప్రవర్తనలను రద్దుచేయుట.)

(7) స్త్రీలకు ప్రసవకాలమున తగు వైద్యసహాయమును, మంత్రసానితనమున తగుశిక్ష నొందినవారి సహాయమును నొసగూర్చుటకును, స్త్రీల యాస్పత్రులు, ఆరోగ్యపాఠశాలలు వీనికి గ్రాంటుల నొసగుటకును, ప్రసవశాలలు శిశుసంరక్షణాలయముల నేర్పఱచుటకును నభివృద్ధిచేయుటకును, మంత్రసానులకు నర్సులకు శిక్షణొసంగుటకును శిశుపోషణాశ్రమముల స్థాపించుటకు పాటుబడెదరా?

(8) నగరప్రాంతములందు కోటలకుగల విజ్ఞానము, ఐశ్వర్యము మున్నగు సౌభాగ్యతలతో బాటు, పల్లెలారోగ్యతకూడ స్త్రీలకు పురుషులకును నెలకొల్ప యత్నించెదరా?

(9) జనుల యన్యోన్యానుబంధమునకు పాటుబడుచు, సాంఘికైకమత్యవిధులను నెలకొల్ప యత్నింతురా?

(10) స్త్రీ పురుష కార్మికుల పరిస్థితులను బాగుచేసి, స్త్రీ కార్మికులకు వారి పిల్లలకు, ప్రసవకాలమున శిశుపోషణావిధాన సహాయములొనగూర్చి, శిశుపరిశ్రమల రద్దుచేయుటకు, వారు పనిచేయు కాలముల తగ్గించుటకును యుక్తవిధానముల నేర్పరచెదరా?

(11) స్వదేశీవస్తువులను ప్రోత్సహించి స్వదేశీవృత్తులను బలపరచెదరా?

(12) అస్పృశ్యతానివారణమునకు పాటుబడెదరా?

(13) స్టేటుకౌన్సిలు, లెజిస్లేటివ్ అసెంబ్లీ, శాసనసభలు, లోకల్ బోర్డులు, తాలూకాబోర్డులు, మునిసిపాలిటీలు వీనిలో స్త్రీలకు యుక్త ప్రాతినిధ్యము నెలకొల్ప యత్నించెదరా?

(14) భరతఖండమునకు ప్రత్యేక ప్రభుత్వాధికారము, స్వరాజ్య సంస్థాపనము సంపాదింప పాటుపడెదరా?

నవరాత్రి పండుగ—విజయదశమి

ఈ పండుగ తొమ్మిదిరాత్రులు కొనసాగఁబడుటచే దీనికి నవరాత్రిపండుగని యనియు, ముఖ్యముగ దేవి నుద్దేశించి యామె తొమ్మిది యవతారము లందలి లీలలను ప్రకటించు నట్లామెను నవవిధములగ కొలువుదీర్చి తొమ్మిదిరోజులకు పూజసేయుటచే దేవీ నవరాత్రము లనియును పేరు గలదు.

జగదంబయగు మహాదేవి వివిధావతారములందు మహాకాళి, మహాలక్ష్మి, సరస్వతి, మహామాయ, దుర్గ, చాముండి, చండిక, మాతంగి మొదలగు వివిధనామాంతరములతో దుష్టనిగ్రహ శిష్టరక్షణాదక్షురాలై భువి నవతరించియుండెను. అందు తొమ్మిదియవతారములు ముఖ్యములు—వానిని సంగ్రహముగా నిందు వివరింతము.

(1) పూర్వ మొకయుగమున సృష్టి స్థితి సంహార కారణుండగు శ్రీమన్నారాయణుని కర్ణపుట యుగమునుండి మధుకైటభులను నిద్దరు రాక్షసోత్తము లుద్భవించిరి. వారు బలదర్పితులై తిరుగుచు నొకపరి మహావిష్ణువు నిద్రించుసమయము జూచి, లోకముల సృష్టిచేయు బ్రహ్మదేవుని పలువిధముల బాధింప సాగిరి. పరమేష్ఠియు విష్ణుమూర్తిని నిద్రనుండి లేప మహామాయను నియమించెను. మహామాయచే మేల్కొలుపబడిన మహావిష్ణువు బ్రహ్మవలన ప్రార్థితుఁడై మధుకైటభులతో యుద్ధము సేయగడంగెను. ఐదువేలసంవత్సరములు బలోన్మత్తులగు నా రక్కసులతో బోరియు నారాయణునకు విజయము చేకూరదయ్యె. అయినను నాతడు ధైర్యముపీడక పూనికతో పనిసేయుచుండెను. ఇటు మహాసాహసమున రణమొనర్చు నా వలిసాత్ముం గని సంతసించి మహామాయాప్రేరితులై నా దానవాగ్రేసరు లేదేని వరమ్ము గోరుకొమ్మని యాతనితో బలికిరి. విష్ణుమూర్తి తనకు సందు దొరికినదని సంతసించి వారి మృత్యువును గోరెను. దానవులయ్యె వాగ్దాన పాలనానిరతులగుటచే వారు సేయునది లేక జలరహితప్రదేశమున తమ్ము జంపునట్లొడబరచికొనిరి. ఆ కాలమున ప్రపంచమంతయు జలమయమైయుండెను. విచక్షణాదక్షుండగు పుండరీకాక్షుండు తన నడుమునకుపైగా జలము లేనందున వారిని తననడుము పైకెత్తి సంహరించెను. మధుకైటభుల మరణమునకు గారణభూతురాలైన మహామాయయే దశశిరస్సులు, దశపాదములు, నిఱువది చేతులతో కాలరూపిణియగు మహాకాళియని మొట్టమొదటి యవతారమునొందెను.

(2) మఱియొక యుగమున నర్థభాగ మనుష్యాకారముతోడను నర్థభాగము మహిషాకృతితోడను నొకదనుజుం డుద్భవించి లోకకంటకుఁడై పెరిగెను, వాఁడు దేవతలనెల్ల దివినుండి పారదోలి దేవేంద్రుని సింహాసన మధిష్ఠించి దేవర్షి సంఘముల బాధించుచుండెను. అంత పురందరుఁడు పితామహు సన్నిధికిజని రాక్షసుని దుండగమును తన దౌర్భాగ్యమును జెప్పి మొఱయిడెను. బ్రహ్మదేవుఁడు కర్తవ్యమెఱుంగక, మును మధుకైటభులచే బాధపడినవాఁడు గనుక విష్ణుదేవుని సన్నిధి కమరేంద్రునితో వెళ్లెను. అందు శివకేశవులు యిష్టగోష్ఠి వినోదించుచుండిరి. కమలాసనుఁడు తమ రాక కారణము దెల్పగా, శంకరనారాయణులకు నా దైత్యునిపై నత్యాగ్రహము కల్గెను. అంత వారి వదనగహ్వరములనుండి యత్యుగ్రములగు నగ్నిజ్వాలలు బయలువెడలినవి. ఆ జ్వాలామధ్యమునుండి యొక దేవత బయలువెడలి మహిషాసురునితో తొమ్మిదిదినములు

పోరి పదియవరోజున వానిం బరిమార్చెను. ఆమెయే మహాదేవియొక్క రెండవయవతారము మహాలక్ష్మి యనియు, మహిషాసురమర్దినియనియు నొప్పెసగెను.

దేవియొక్క మూఁడవయవతారము సరస్వత్యవతారము. పూర్వ మొకప్పుడు శుంభ నిశుంభులను నిరువురు రాక్షసోత్తములు దేవతలనెల్ల జయించి హిమపర్వతమునకరిగి తపము చేయుచుండిరి. ఇట్లుండ నొకనాడు పార్వతీదేవి స్నానార్థము గంగానదికి బోవుచుండెను. అప్పు డామెను గాత్రమునుండి యొక నవయౌవనకోమలాంగి యుద్భవించెను. ఆమె పేరు సరస్వతి. ఆమెను వీక్షించి శుంభనిశుంభులు మోహితులై యామెను తమ్ములలో నొకనిని వివాహమాడ సమ్మతింపజేయుటకై యొకభటుని పంపిరి. వాఁడామెను సమీపించి తనకార్యము దెలుపగా నామె క్రోధోన్మత్తయై వాని ఛీవాట్లతో బంపివైచెను. ఆ సంగతి విని శుంభనిశుంభులు తమ సేనానాయకుని కొంత సేనలతో నామెపైకి బంపిరి. కాని యా మాయకాంత సేనల తృణకణముల నగ్నివలె భస్మము చేసివైచెను. తుదకా రాక్షసులు చండ ముండులను నిరువురు రాక్షసుల గొప్ప సేనలతో గూడ నామెపైకి బంపిరి. అంత నా సరస్వతి మహోగ్రరూపము దాల్చి యాగ్రహావేశయై కాళస్వరూపముతో సమరమున కుఱికెను. అప్పు డామె ముఖభాగమునుండి కాళియను నొకశక్తి జనించెను. ఆమె రూపు మతిభయంకరముగనుండెను. ఆమె పులితోలును ధరించి, ఖండింపబడి రక్తము స్రవించుచుండు తలపుఱ్ఱెలమాల ధరించి, క్రిందికి వ్రేలాడుచు రక్తము కారుచున్న నాలుకతో నెఱ్ఱని కనుగవతోను చూపఱులకు భీతిగొలుపుచుండెను. ఆమె చండముండులను యుద్ధమున నామావశిష్టులఁజేయఁగా పార్వతి యామెకు చాముండి యను పేరిడి తన్నికజను లాపేరితో నే గొలువవలయునని యాజ్ఞాపించెను. అంత శుంభనిశుంభులు క్రోధమూర్తులై మునుపటికన్న నెక్కుడు సైన్యముతో తామే సంగరరంగమున కేతెంచిరి. అప్పుడు దేవి శరీరమునుండి చండికయను నొక శక్త్యుద్భవించి మహాభయంకరమున యుద్ధభూమిని విహరింపసాగెను. శుంభనిశుంభుల నామె మొట్టమొదట రణముమానినచో ప్రాణములు దక్కునని చెప్పెనుగాని 'వినాశకాలే విపరీతబుద్ధిః' యన్నట్లా ఆ రక్కసుల యాయువు పరిసమాప్తి నొందినందున నా మాటల పరకుజేయక నని సేసి మడిసిరి. వారి సైన్యమందు రక్తబీజుఁడను నొక నిశాటుఁడుండెను. వాని దేహమునుండి గారిన ప్రతి రక్తబిందువునుండి యొక్కొక్క రాక్షసుఁడు జనించుచుండెను. కావున వానితోడి యుద్ధమున రాక్షస సైన్యము తగ్గుటకుమారు వేనవేలు రాక్షసు లుద్భవించుచుండిరి. అదిచూచి దేవి వాని దేహమున గారు రక్తము నొక్కచుక్కయైన భూమిపైబడకుండ జూడుమని కాళికకాజ్ఞాపింప నామె యా రక్తమునంతయు పీల్చివేయుచుండెను. అటుపై క్రమేణ రాక్షససంఖ్య తగ్గుచురాగా రక్తబీజుఁడు చండికకు బలియయ్యెను. ఇది దేవియొక్క మూఁడవయవతారము.

ద్వాపరయుగమున శ్రీమన్నారాయణుఁడు దుష్టశిక్షణ శిష్టరక్షణ ధర్మపరిపాలనార్థము వసుదేవ దేవకీతనయుఁడై యవతరించెను. ఆ పరాత్పరుని యానతిచే మాయాదేవి నందయశోదలకు కూఁతురై యోగమాయ యనుపేర జనించెను. శ్రీకృష్ణుఁడు కారాగృహమున దేవకీగర్భమున జనించెను. తదాజ్ఞచే వసుదేవుఁ డాతని నడికిరేయి నందసదనమున యశోదప్రక్క నునిచి, యామె ప్రక్కనున్న యోగమాయను దెచ్చి దేవకి కిచ్చెను. కంసుఁడు శిశుజననము విని మామూలుప్రకారము శిశువును జంపవచ్చి, యా బిడ్డ కాళ్ళు పైకెగురవేసి కత్తివాదర దాఁచిపట్టుకొనియుండగా నా శిశువు క్రిందబడక నంతరిక్షమున నే నిలచి

యోగమాయారూపము దాల్చి నిన్ను జంపగల శిశువు రేపల్లె నవతరించియున్నదని చెప్పి యంతర్ధానమొందెను. ఈ నాల్గవతారములే మిక్కిలి ప్రకటితములయినవి.

అయిదవయవతారమున దేవి యొక దుష్టదానవుని తన దంతములతో చంపినందున 'రక్తదంతిని' యనియు, ఆరవయవతారమున నొక గొప్పక్షామమునుండి జనుల గాపాడినందున 'శాకాంబ' యనియు, ఏడవయవతారమున 'దుర్గాసురుని' సంహరించి 'దుర్గ' అనియు, ఎనిమిదవయవతారమున 'మాతంగి' యనియు, తొమ్మిదవయవతారమున 'అర్ధనారి' యనునామముతో వెలుగొందెను. ఈ యవతారముల స్మరించుటకై దేవియొక్క నవలీలలు నవరాత్రులందు నలంకరించి పూజింతురు.

ఈ నవరాత్రములు తొమ్మిదిరోజు లయినతర్వాత పదియవరోజు 'విజయదశమి' అను పండుగ చేయుదురు. ఈ విజయదశమి పూర్వము రాజులు ముఖ్యముగా కొనియాడుచుండిరి. రాజసభలయందు కత్తిసాములు, కఱ్ఱసాములు, ఆటపందెములు మున్నగునవి యారోజున జరుగును. శౌర్యనిధులగు పూర్వ భారత రాజన్యశిఖామణులు దండయాత్రకు విజయదశమిరోజుననే వెడలుచుండిరి. విజయదశమిరోజున ప్రారంభింపబడు సర్వకార్యములును దప్పక జయప్రదములగునని విశ్వసింతురు. ఈరోజున శమీపూజ చేయుట భారతీయుల కందరికి తెలిసిన విషయమే. పూర్వము రామచంద్రుఁ డరణ్యవాసమునకు వెడలినప్పుడు సీతాలక్ష్మణులతో నగర బహిఃప్రదేశమున శమీవృక్షమును పూజించి మఱి బయలుదేరెనని ప్రతీతి. మఱియు పాండవులు వనవాసము ముగించి యజ్ఞాతవాసారంభమున తమ యస్త్రములనెల్ల శమీగర్భమం దుంచిపోయిరి. అజ్ఞాతవాసాంతమున విజయుఁ డాశ్వయుజ శుద్ధదశమీ శ్రవణానక్షత్ర యుక్తదివసమున శమీవృక్షమునుండి గాండీవము తీసిధరించి యుద్ధమునకు వెడలి యుత్తరగోగ్రహణమున విజయముతో మరలి వచ్చినందున నీ దినము విజయదశమి యనబరగుచున్నదనుటయు గలదు.

మఱియు శ్రీరాముఁడు రావణవధ సలుప లంకలో వానరసైన్యసమేతుఁడై యుద్ధము చేయుచుండగా, రావణసైన్యములో చాల భాగము హతమొందిన తరువాత రావణుఁడు రామునితో యుద్ధము చేయ గడంగెను. ఎన్నిదినములు యుద్ధముచేసినను వాని గెలువజాలక పోగా రాముఁడు ఖిన్నుఁడై దేవిని ప్రార్థించెను. అంత దేవి ప్రత్యక్షమై రామునికభయమిచ్చి రావణుని త్వరలో జయింపగలవని చెప్పెను. మఱల రావణుఁడు యుద్ధమునకు రాగా రాముఁ డాతని శీఘ్రమే వధింపగలిగెను. అంత తొమ్మిదిరోజులు వానికి పారలౌకిక కృత్యములు గావించి పదియవరోజున జయభేరీ మ్రోగించి విజయలక్ష్మితో నయోధ్యకు బయలుదేరిన దిన మగుటచే నీ దినమునకు విజయదశమియని పేరు వచ్చినట్లును చెప్పుదురు.

విశేషములు — వార్తలు

గతమాసము 20-వ తారీఖు శనివారంరోజున భారతమహిళాసమాజము తరఫున ఎగ్మూరు పాంథియన్ గార్డెన్స్‌నందు, 'రాబోవు అసెంబ్లీఎన్నికలు—స్త్రీలు' అను విషయము చర్చించుటకొరకు ఒకసభ గావింపబడెను.

మదరాసు షరీఫ్ దివాన్‌బహద్దరు బాలసుందరంనాయుడుగారి సతీమణి అగ్రాసనాధిపత్యము వహించిరి. స్త్రీలనేకులు సభకువిచ్చేసి సభను జయప్రదముగ జరిపిరి. శ్రీమతి డా॥ ముత్తులక్ష్మమ్మగారు స్త్రీలకు వోట్లవిషయమైగల హక్కుల నేవిధముగ ప్రయోగింపవలెనో తెలియజేయుచు నుపన్యసించిరి. అందలి ముఖ్యాంశములేవన—సోదరీమణులారా! మనదేశము దారిద్ర్యము, అజ్ఞానము, నానావ్యాధులు, మున్నగు కష్టములచే నిండియున్నది. అందువలన స్త్రీలకు నైతిక, సాంఘిక, రాజకీయ విషయములందుచిత స్థానములులేక యుక్త స్వాతంత్ర్యములేక యున్నారు. ఈవిషయములనెల్ల చక్కజేయవలసినయెడల మనయొక్క ప్రస్తుతస్థితిని చాలవఱకభివృద్ధి నొందించుకొనవలయును. మనకిప్పుడుగల రాజకీయబాధ్యత (అనగా వోట్లహక్కు) నెట్లు వినియోగించవలయునో దానిముందు మనము తెలిసికొనవలెను. ఈ చెన్ననగరమున 4000 కంటె ఎక్కువగు స్త్రీవోటర్లున్నారు. పురుషవోటర్లకంటెను మనసంఖ్య యెన్నోరెట్లు అల్పమైనను, మనయీసంఖ్య తక్కువైనది కాదు. అసెంబ్లీఎన్నికలకు ప్రతినిధులుగానిలచువా రలక్ష్యముచేయదగిన సంఖ్యగాదు. ఎవరును 20 రూపాయలకు తక్కువగాకుండ పన్నుచెల్లించెడివారు వోటుజేయ నర్హులగుచున్నారు. స్త్రీలు తమవోట్లు నొసంగుటకుముందు ఎవరు స్త్రీలయొక్క విద్యాభివృద్ధికిని, సాంఘిక, రాజకీయారోగ్య విషయములందు తమకొరకు పాటుబడుటకును పరిశ్రమ జేయుచున్నారో, అట్టివారి కొసంగవలెనని నిశ్చయించినచో మనము కొంత విజయమందితిమని యనుకొనవచ్చును. అయిన స్త్రీలలోనంతటి జ్ఞానవంతులేరీ?

ఈ మన సమాజమువారు ప్రకటించిన ప్రకటనాపత్రికను జూడుడు. ఈ ప్రకటనలోని విషయములనెల్ల వోట్లకొఱకు వచ్చువారితో జెప్పి, యీవిషయములందు పాల్గొని పాటుబడుట కెవరు ప్రతిజ్ఞ జేసెదరో, అట్టివారికే వోటివ్వవలయును. వోట్లడుగు పెద్దమనిషియం దట్టి నమ్మకమున్ననే మీరు మీ వోట్ల నిచ్చెదమని చెప్పవలయునే గాని, ఆతడు తమకు బంధువనియో, మిత్రుడనియో లేక తమ భర్తలు, పుత్రులు, తండ్రులు, సోదరులు జెప్పుచున్నారనియో మీవోట్ల నీయరాదు.

మనకున్న రాజకీయహక్కుల మూలముననూ, వోటింగుబాధ్యతల ద్వారామును మనము గవర్నమెంటు వారితోను, పరిపాలనాధికారులతోను జేరి మన దేశమునకై పాటుబడు ప్రతినిధులద్వారా మన కావశ్యకము లగు సాంఘికాది సకల విషయములనెల్ల సమకూర్చుకొనవలసియున్నది.

గనుక, సోదరీమణులారా! మీరు చక్కగా నాలోచించి, ధనమునకు నధికారమునకు లొంగక మీ బాధ్యతలను వినియోగింప గోరెదను. విదేశములందు స్త్రీ లెంత పురోభివృద్ధి నొందియున్నారో చూడుడు. ఇంకను కొన్ని దేశములందు మనకున్నంత యీ హక్కుకూడ లేక స్త్రీలు వనట నొందుచున్నారు. మన కిది

లభించినది మన భాగ్యమే. కావున మన స్త్రీత్వమునకును, మన దేశమునకును సత్యముతో కట్టుబడి ప్రయత్నించుదము. మన వోట్లను ధనమునకు కమ్ముకొనరాదు. అది దోషము, పాపహేతువు. మరియు మనకు పార్టీభేదము లుండరాదు. ఏ పార్టీవారైనను స్త్రీల యభివృద్ధికై పాటుబడువారిని మన మెన్నుకొనవలెను. స్త్రీలందరు ఒక్క స్త్రీజాతి సామాన్యులుగా నుండవలెను. ఐకమత్యముతో స్త్రీల విషయమై పాటుబడవలెను. జాతిభేద మతభేదము లుంచుకొనరాదు. మనకును మన బిడ్డలకును మన భావి యౌన్నత్యమునకును, తక్కిన మన పరిస్థితులకును మూలాధారభూతమగు వోట్లను వివేచనాదృష్టితో పరిశీలించి సద్వినియోగము జేయుదురని నమ్ముచున్నాను.

తర్వాత, మిసెస్ కొరియిన్, శ్రీమతి ఆచంట రుక్మిణమ్మగారు, మిసెస్ హోజ్సన్ మగా ఇంగ్లీషులోను శ్రీమతి అలమేలుమంగ తాయారమ్మ, శ్రీమతి విశాలాక్షమ్మ, శ్రీమతి కుంజితమ్మగార్లు అరవములోను పైవిషయమునే బలపరచుచు ఉపన్యసించినమీదట సభ ముగిసినది.

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